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## Effectiveness of The Papuan Culture and Modernization (PBPM) Assessment Program at Sekolah Anak Indonesia Sentul Bogor (CIPP Evaluation Model)

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### ABSTRACT

Alirena Foundation designed the Papuan Cultural Assessment and Modernization (PBPM) program at Sekolah Anak Indonesia (SAI) Sentul Bogor to improve the quality of graduates. The purpose of this study is to evaluate the PBPM program regarding the effectiveness of the PBPM Program Implementation using a qualitative descriptive evaluation model with data collection techniques of observation, interviews and documentation research. The Context, Input, Process, Product (CIPP) evaluation model is used to describe and explain program evaluation, review results, and make recommendations. The results showed that PBPM is a contextual, culture-based, and modernization education model. This program has a positive impact on the quality of SAI graduates. Students acquire natural science, technology, entrepreneurship and skills with the help of skilled methods of math, language and computer (MBK). PBPM is able to complete Papua with brilliant achievements. In conclusion, PBPM is an effective program to improve the quality of SAI graduates. So, if this PBPM Program is implemented in several schools in Papua, it will have a huge impact on the quality of education in the interior of Papua because this program has been tested for 5 years at Sekolah Anak Indonesia (SAI) under the auspices of the Alirena foundation.

## 1. Introduction

Papua is one of the provinces in Indonesia that has quite complex educational problems. One of the most visible problems is the quality of graduates. However, based on data from the Ministry of Education, Culture, Science and Technology (Kemendikbudristek), the average national exam results (YK) of SMA / SMK /

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MA in 2022 Papuan students are lower than the average YK exam results in 2022 Indonesian students as a whole. The average UN score of Papuan students at the SMA/SMK/MA level is 54.30, while the average UN score of Indonesian students is 58.64. In addition, according to the Central Bureau of Statistics (BPS), the dropout rate is still high in Papua. In 2022, the dropout rate in Papua was 12.61%, while the dropout rate throughout Indonesia was 6.96%. Based on this data, it can be concluded that the quality of students in Papua is still not optimal.

From various factors both internal and external; Internal factors that affect the quality of Papuan graduates: 1) Teacher quality: the quality of Papuan teachers is still not optimal, the low quality of teacher training, low teacher welfare, low teacher motivation, 2) Educational facilities and infrastructure: Papuan educational facilities and infrastructure are still lacking, for example: difficult geographical conditions and low education budgets, 3) ineffective learning: learning in Papua is still ineffective, for example: monotonous teaching methods, lack of student participation, lack of parental support. Meanwhile, external factors that affect the quality of Papuan graduates are: 1) Papuan socio-cultural conditions that are still not conducive to education, such as high poverty rates, low levels of community education, high levels of early marriage and unstable political and security conditions in Papua. Education is the most important factor in a person's life, because it can distinguish a person's ability to think (Bella, 2023).

Efforts to Improve the Quality of Papuan Students Improving the quality of Papuan graduates requires efforts from various parties, including the government, the community, and the private sector. The reality described above is the situation experienced by education in the Papua region. Papua is one of the provinces in Indonesia that has great human resource potential. However, the human resources of the Papuan people have not been maximized. This is due to various factors such as the poor quality of education, limited education and difficult geographical conditions.

In Vocational High Schools in the field of tourism expertise, chemistry subjects are not studied directly as subjects, but are integrated into applied science subjects (Afinda, 2023). The low quality of education is one of the main factors hindering the utilization of human resources in Papua, as reflected in the high school dropout rate, especially in remote areas. In addition, the quality of teachers and education infrastructure must be further improved. Limited access to education also hampers the utilization of human resources in Papua. As a result, many Papuan children do not have access to quality education.

The Papua province education balance sheet (2022) states that the APM (Pure Participation Rate) at the primary school level in Papua province is 40.59%. APM describes the percentage of students who fulfill a certain level of education compared to the total population of that age group who should be at that level of education. In this context, an APM of 40.59% indicates that approximately 40.59% of the population of all ages who should be attending primary school in Papua Province are actually attending primary school. In addition, the quality of

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education in Papua is still a problem that needs to be addressed. To improve these conditions, the Alirena Foundation launched several programs, one of which is the Papuan Cultural Research and Modernization Program (PBPM). This program is designed to understand, preserve and promote Papuan culture while integrating elements of modernization through student learning activities in schools. One of the most important target areas of this program is education. Sekolah Anak Indonesia (SAI) Sentul Bogor is sponsored by Alirena Foundation, one of the educational institutions that designed the PBPM program at Sekolah Anak Indonesia (SAI).

## 2. Methodology

All stages of the research were conducted at Sekolah Anak Indonesia (SAI) which is located at Jl. Werner Schwebig, Bdk. Legok Gaok, Kadumangu Village, District. Babakan Madang, Bogor City Government, for a period of 3 months from August to October 2023. This study uses the CIPP evaluation model to evaluate the effectiveness of the implementation of the Papuan Cultural Assessment and Modernization (PBPM) program at Sekolah Anak Indonesia (SAI) in Sentul Bogor.

On the first day researchers evaluated starting from the Context of the curriculum: The curriculum used at SAI is the PBPM curriculum based on Papuan culture and modernization. As for the MBK (Mathematics, Language, and Computer) learning method, it means that all subjects carried out at school must be reviewed from the aspects of Mathematics, Language, and Computers that use skill-based in Figure 1.

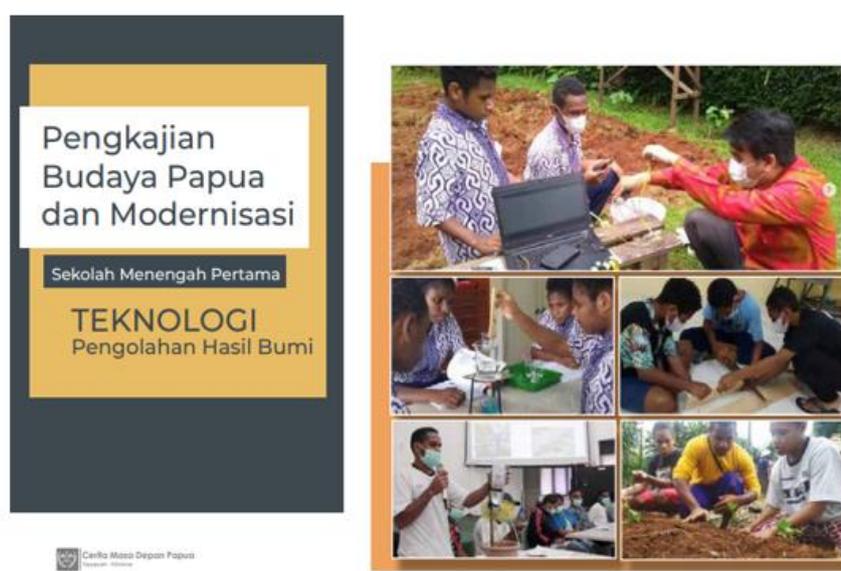


Figure 1. MBK process, (Alirena, 2023)

Assessment of Papua's natural assets with students and teachers which will be used as learning materials. Learning models based on Papuan culture and technology.

Then on the second day the researchers evaluated the effectiveness of PBPM in terms of Inputs, in the implementation of PBPM in SAI are, 1) Resources: Papuan culture (values, local wisdom, traditional knowledge), modernization (science, technology, cutting-edge knowledge), trained educators, PBPM curriculum, cooperation with traditional leaders and Papuan society, and then, 2) Costs: Funds from foundations, donations, and cooperation with other parties such as the Papua Regional Government and other stakeholders.

On the third day researchers evaluated the effectiveness in terms of Process, PBPM Development: 1) Curriculum Development: In-depth study of Papuan culture, identification of relevant local values and wisdom, integration with modern subject matter, development of PBPM learning modules, Teacher Training: Intensive training for SAI teachers to understand and implement the PBPM curriculum, learning methods appropriate to Papuan culture, 2) Curriculum Implementation: Implementation of the PBPM curriculum in the classroom, utilization of various learning methods such as discussions, presentations, projects, and cultural visits, 3) Monitoring and Evaluation: Conduct regular monitoring and evaluation to assess the effectiveness of the PBPM curriculum, make necessary adjustments and improvements.

On the last day researchers evaluated the effectiveness in terms of Product, PBPM: 1) Graduates: SAI graduates who are Papuan, have modern knowledge and skills, and are ready to contribute to the development of Papua, 2) Curriculum: PBPM curriculum is integrated and contextualized, becoming a model for other schools in Papua, 3) Teaching Materials: Innovative PBPM learning modules based on Papuan culture, 4) Impact: Improved quality of education in SAI, preservation of Papuan culture, empowerment of Papuan children, and contribution to the development of Papua and preparing for the 21st century.

### **3. Results and Discussion**

#### ***a. Concept of the Program for the Study of Papuan Culture and Modernization (PBPM)***

The Papuan Cultural Learning and Modernization Program (PBPM) is an education program with a skills-based model that uses local assets as teaching materials. This program was developed by the Alirena Foundation which is engaged in education in Papua. The program aims to help students and parents understand modern concepts and create a productive life to compete in the globalization era. PBPM uses a skills-based model that focuses on developing students' skills. In this program, students are taught skills related to the needs of the world of work, such as entrepreneurial skills, technological skills, and social skills. The PBPM curriculum is based on local assets such as Papuan history, culture, language and customs. In general, PBPM is a training program that uses a competency-based model and uses local assets as teaching materials in Figure 2.

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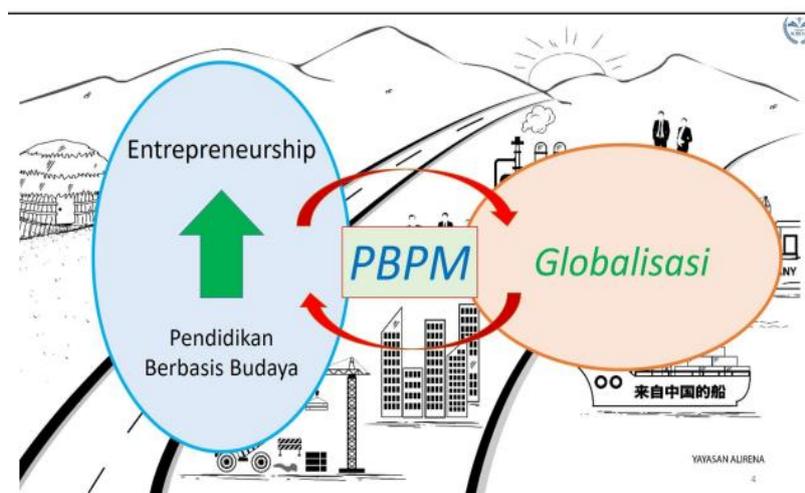


Figure 2. PBPM Program Thinking Framework (Alirena, 2022)

The program aims to help students and parents understand modern concepts and create a productive life to compete in the globalization era. PBPM also helps students to better understand the cultural diversity of Indonesia, especially Papua. The Papua Culture and Modernization Research Program (PBPM) is a program that aims to improve the quality of graduates. The program aims to strengthen cultural identity, entrepreneurship and science and technology, preparing graduates to face global challenges. In terms of Papuan culture-based education, PBPM aims to introduce and strengthen Papuan cultural values in the curriculum. This is done by integrating Papuan culture in subjects such as history, language, and cultural arts. Thus, graduates will better understand Papuan culture and be able to preserve and develop Papuan cultural heritage and compete in 21st century globalization.

#### ***b. CIPP Evaluation***

Several evaluation models are commonly used to evaluate educational programs. One of them is the Stufflebeam evaluation model, known as the CIPP model. The CIPP (Context-Input-Process-Product) model was developed by Dainel Stufflebeam, an American professor of educational evaluation. A program is a series of activities that are planned and implemented systematically to achieve certain goals. According to Suharsimi Arikunto (2013), a program is an activity that is planned to be carried out systematically to achieve certain goals.

According to Arifin (2019: 08), program evaluation is a process or scientific activity carried out in a sustainable and comprehensive manner as an effort to control, guarantee and determine the quality (value and meaning) of a program, based on certain criteria and considerations to make a decision and Wirastiani (2017: 6) program evaluation is a systematically planned process to determine the purpose of data or information that can be used as a consideration for decision makers in determining policy alternatives. Thus, from some of the above definitions, evaluation can be understood as an activity of systematically collecting information from the implementation of a learning program intended to

determine the feasibility of the program in achieving the expected goals (for example; the achievement of certain competencies that must be mastered by students). In a broader sense, learning program evaluation is intended to measure the impact of a learning program and also to measure the factors that influence the level and distribution of benefits resulting from the program. Ultimately, program evaluation is used as guidelines by teachers to improve the quality of the learning process as well as to estimate the impact of program implementation.

### *c. Papuan Culture*

Culture is a way of life developed and shared by a group of people and passed down from generation to generation. Culture consists of many complex elements, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. According to Widjaja, H. T. (2023: 37), culture is a set of values, norms, and beliefs that are learned in society and passed down from generation to generation. In accordance with Koentjaraningrat. (2022: 178) culture is a set of ideas, actions, and works created in the social life of society, from which they learn their own knowledge. Then proceed to Wikipedia. (2023: October 13) culture is an entity developed and shared by a group of people, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art.

And explained again by Suparlan, P. (2022: 23) Culture is a collection of knowledge and experiences of mankind, which is passed down from generation to generation and is manifested in thoughts, works, and objects. And Kurniawan, A. (2022: 2) culture is the way of life of a community group that is passed down from generation to generation. The definition of culture above has similarities, namely culture is something that is learned and passed down from generation to generation. However, there are also some differences, such as the extent and nature of culture. For example, the definition of culture proposed by Widjaja (2023) and Koentjaraningrat (2022) is broader, including values, norms, beliefs, ideas, actions, and works.

Meanwhile, the definition of culture proposed by Suparlan (2022) and Kurniawan (2022) is narrower, only including the way of life of a community group. So, based on this understanding, culture can be interpreted as a whole way of life developed and shared by a group of people, including religious and political systems, customs, languages, tools, clothing, buildings, and works of art. Culture is the result of human interaction and social life experience. And explained again by Suparlan, P. (2022: 23) Culture is a collection of knowledge and experiences of mankind, which is passed down from generation to generation and is manifested in thoughts, works, and objects. And Kurniawan, A. (2022: 2) culture is the way of life of a community group that is passed down from generation to generation. The definition of culture above has similarities, namely culture is something that is learned and passed down from generation to generation. However, there are also some differences, such as the extent and nature of culture. For example, the definition of culture proposed by Widjaja (2023) and Koentjaraningrat (2022) is broader, including values, norms, beliefs, ideas, actions, and works. Meanwhile,

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Papua is a culture that is very rich in its culture ranging from the system of Living Equipment Systems and Traditional Technology, Livelihood Systems, Community Systems, languages, arts, knowledge systems, and Religion (Belief Systems), Papuan culture is very rich and diverse, reflecting the adaptation and interaction of society with the natural environment and unique social dynamics. The following is an outline of Papuan culture: 1) Traditional Living Tools and Technology System: Papuans use traditional tools such as stone axes, bows and arrows for hunting and farming. Their traditional houses, such as Honai, are made of wood and thatch, reflecting adaptation to the surrounding natural environment, 2) Livelihood System: Papuans depend on subsistence farming, hunting, and fishing. They grow tubers such as sweet potatoes and taro, and catch fish in the river and sea. Raising pigs is also an important activity in their economy and social life, 3) Community System: Papuans have a strong kinship system with extended family ties or "clan". Their social system involves a division of roles based on gender, with men hunting and women farming and taking care of the household, 4) Language: Papua is a region of great linguistic diversity, with more than 250 local languages. Indonesian is used as a lingua franca for inter-tribal communication, while each tribe maintains their indigenous language, 5) Arts: Papua's arts are rich in fine arts, music and dance. The woodcarving of the Asmat tribe is internationally renowned. Traditional dances such as war dances and Dani tribal dances are performed in various traditional ceremonies and rituals. Traditional music often uses musical instruments such as tifa and fuu, 6) Knowledge System: Papuans have extensive traditional knowledge of the natural environment, including medicinal plants and hunting techniques. This knowledge is passed down orally from generation to generation. Formal education is also growing in Papua, 7) Religion (belief system): Traditional Papuan beliefs center on animism and reverence for ancestral spirits. Many tribes believe that the spirits of their ancestors have a great influence on their daily lives. Religions such as Christianity and Islam are also practiced by Papuans, with integration between traditional beliefs and these new religions.

#### ***d. Modernization***

According to Sari (2021: 15), modernization is a process of societal change that leads to increased rationality, efficiency, and productivity. In line with Sari (2020: 14), he said that modernization is a process of change from an undeveloped society to an advanced society. Continued by Nugroho (2021: 2), modernization is

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the process of transforming society from traditional to modern. Then continued by Kurniawan (2022: 2), modernization is a process of societal change that leads to an increase in the welfare and prosperity of society. And further added by Widjaja (2023: 37), modernization is a multidimensional process of societal change that includes social, economic, political, and cultural systems. Based on the definitions above, it can be concluded that modernization is a multidimensional process of societal change that leads to increased welfare, prosperity, progress, and rationality, efficiency, and productivity. Modernization is the process of changing society from a less advanced or less developed state to a better one in the hope that a more advanced, developed, and prosperous life will be achieved. Modernization has brought positive and negative impacts to society in various countries, including Indonesia.

*e. Research Findings*

The Papuan Culture and Modernization Study Program (PBPM) is an educational program that combines Papuan culture with modern education. PBPM aims to equip students with the knowledge and skills necessary for modern life while respecting and preserving Papuan culture. PBPM uses a competency-based approach and utilizes existing local resources. Students learn Papuan culture through various activities, such as studying history, Papuan language and customs, and entrepreneurship. Students also learn various useful skills such as agriculture, animal husbandry, and handicrafts. PBPM is used in several schools in Papua, both formal and non-formal. It is also used in some Papuan communities.

PBPM aims to prepare Papuan students to face today's challenges and opportunities while preserving Papuan identity and culture. PBPM also plans to improve the quality of education in Papua and improve the social welfare of Papuans through education. Students learn about Papuan culture through various activities, such as studying the history, language, and customs of Papua. Students also learn various useful skills such as agriculture, animal husbandry, and handicrafts. PBPM has provided many benefits to Papuan students and communities. Students who participated in PBPM showed improved academic performance and skills. PBPM has also helped to increase student and community awareness and appreciation of Papuan culture.

The Papuan Culture and Modernization Program (PBPM) has many benefits for students and the Papuan community. Here are some of the benefits of PBPM: a) Increasing students' knowledge and understanding of Papuan culture as an initial foundation in facing the challenges of globalization. PBPM provides students with the opportunity to learn about Papuan culture comprehensively, both in terms of history, language, customs, and cultural values, which are then correlated with modernization knowledge. This can help students to understand their identity and cultural roots, b) Developing useful skills. PBPM also teaches students various useful skills, such as agriculture, animal husbandry, and handicrafts. These skills can help students become more independent and productive. c) Increasing awareness and appreciation of Papuan culture, PBPM can help students increase

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students' and communities' awareness and appreciation of Papuan culture. This can help preserve Papuan culture. d) Improving the quality of education in Papua PBPM can help improve the quality of education in Papua by integrating Papuan culture with modern education. This can make education more relevant to the Papuan context and more interesting for students.

Sekolah Anak Indonesia (SAI) demonstrates the impact of PBPM on the quality of SAI graduates: a) SAI students who complete PBPM show improved academic achievement and skills, and are even accepted at leading universities in Indonesia. Almost every year students graduate with very satisfactory grades and b) PBPM has helped increase SAI students' awareness and appreciation of Papuan culture. PBPM has helped improve the welfare of the Papuan community by improving agricultural and livestock skills, for example. Based on the results of interviews and document analysis, it is known that there are several challenges in conducting research on culture and modernization at Sekolah Anak Indonesia (SAI), namely;

- a) Cultural differences: Cultural differences between Papuan students and teachers or school staff can be a challenge to implementing PBPM. Teachers and school staff need to understand Papuan culture so that the delivery of PBPM materials is culturally appropriate,
- b) Resource availability: PBPM requires sufficient resources, both tangible and intangible. The material resources required include teaching materials, equipment and facilities. Intangible resources include competent teaching staff, state and community support, and commitment from all parties,
- c) Evaluation: PBPM must be evaluated regularly to measure its impact on the quality of graduates. Evaluating PBPM can be challenging as it requires appropriate methods to measure complex impacts.

To increase the effectiveness of the Papuan Cultural Assessment and Modernization (PBPM) program at Sekolah Anak Indonesia (SAI), several things must be done, namely: Develop curriculum and learning materials that are appropriate to Papuan culture and student needs. PBPM curriculum and learning materials must be developed according to Papuan culture and student needs. This can be done by involving Papuan cultural experts, teachers and students in the development of the curriculum and learning materials, as well as increasing the capacity of teachers and school staff. Teachers and school staff need to improve their ability to understand Papuan culture and implement PBPM. This can be done through training or seminars organized by the government or NGOs.

#### **4. Conclusion**

Based on the results of the research conducted, it can be concluded: 1) Based on the data obtained, the CIPP Evaluation Model (Context, Input, Process, Product) evaluates the Papuan Cultural Assessment and Modernization (PBPM) program which shows that the program implemented by Sekolah Anak Indonesia is very effective and efficient in school activities, 2) The PBPM program can help SAI students to understand Papuan local wisdom such as culture, language and other

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local wisdom. By understanding Papuan local wisdom, students are expected to be able to appreciate and preserve Papuan cultural wealth as a foundation for facing the challenges of globalization, 3) The Papuan Cultural Research and Modernization Program (PBPM) is a program based on an educational model. on the study of Papuan culture and modernization so that students are able to compete in 21st century globalization 3. Sekolah Anak Indonesia (SAI) Sentul Bogor is a laboratory for the PPauan Cultural Research and Modernization Program (PBPM) under the auspices of the Alirena Foundation, one of the educational institutions planning PBPM programs in Indonesia. Sekolah Bayi (SAI), 4) The Papua Cultural Research and Modernization Program (PBPM) consists of several programs such as: Voice of Papua's Future (SMDP), Story of Papua's Future (SMDP), City of Culture and Entrepreneurship Program.

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